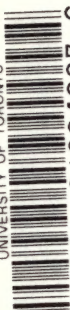


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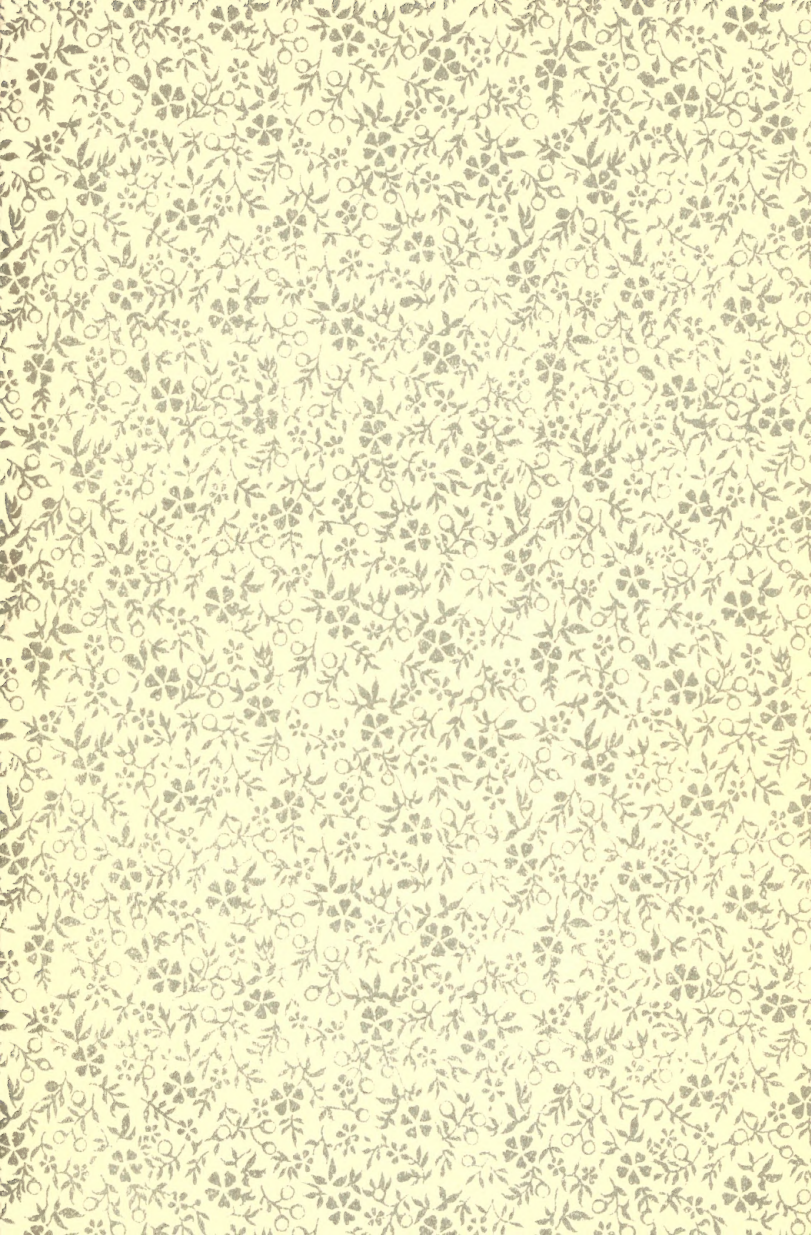
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Passover

In the

Time of Christ.

By
Rev. K. E. Khodadad, B.A.
University Hebrew Scholar, Durham.

FIFTH EDITION REVISED.

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1909.



The Passover
In the Time of Christ.

By Rev. K. E. Khodadad, B.A.,
University Hebrew Scholar, Durham.

Preface.

In the following pages no explanation of the Passover as it was observed in the Old Testament times is aimed at. I hope to publish later a fuller account of the origin, growth, and significance of the Passover, discussing from a Jewish point of view several questions which are either omitted or only slightly touched in this pamphlet. Here I have confined myself to a non-technical description of the Passover *as it was kept in the days of our Lord*. I have dwelt especially on those manners and customs of the Jews which throw light on the Institution of the Lord's Supper or elucidate some obscure passages of the New Testament.

I must acknowledge here my indebtedness to Dr. Edersheim's "Life and Times of Jesus the Messiah," (Longman) and "Temple and its Ministry" (R.T.S.).

I have also made use of Friedlander's Jewish Religion; the Jewish Encyclopædia; Hastings' Dictionary of the Bible; Keil's Biblical Archæology; Kurtz's History of the Old Covenant; Rawlinson's Exodus; various volumes of the International Critical Commentary and other well-known commentaries.

The illustrations on pp. 4 and 28 are taken from Lane's Modern Egyptian.

K. E. K.

September 1907.



Party at Supper.

CHAPTER I.

The Egyptian and the Permanent Passover.

The Passover was intended to keep alive a grateful remembrance of the deliverance from Egypt. We have in the twelfth chapter of Exodus an account of the origin and the mode of observing the feast. The Jews distinguish between the Egyptian and the Permanent Passover.

The Egyptian or the Primary Passover.—The head of the household had to choose on the tenth day of the month a male lamb (or kid) one year old, and without blemish, and keep it separate from the flock until the fourteenth day at even. Then he had to kill it, and dip a bunch of hyssop in its blood and stain the lintel and the two side posts of his doorway (Ex. xii., 22) so that when the Lord was passing through the land to smite all the first-born, He might *pass over* (*i.e.* "spare") the houses of the Israelites, and not allow the angel of death to enter in (v. 13). The lamb was then to be roasted without breaking a bone, and to be eaten with bitter herbs and unleavened bread (v. 8) the same night

and at one sitting. Any fragment unconsumed was to be burnt with fire (v. 10). "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the Lord's passover. For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgements: I am the Lord" (vers. 11-12). This primary passover only lasted *one* night. Additional rules, however, were given for a permanent annual observance.

The Permanent Passover (Ex. xii., 14-20).—The festival was extended to *seven* days (v. 15), of which the first and the last were "a holy convocation," *i.e.*, a solemn assembly for religious worship. Later on regulations were made also about pilgrimages to a central sanctuary, the offering of other sacrifices, the admission of the non-Israelites to the festival, and the instruction of the children (Ex. xxiii., 14; Deut. xvi., 2, 5, 6; Ex. xii., 26). We must bear in mind that the departure of the Israelites took place during the month

Abib" ("green ears of corn"), or spring (Ex. xiii., 4). As among both pastoral and agricultural people, spring is the season of special sacrifices and festivities, these elements, after having been stripped of any heathenish associations they might have had, were adopted and incorporated into the feast of unleavened bread, and

purer motives were thus assigned to them. The AGRICULTURAL element we find in Lev. xxiii., 10-11, where it is enjoined that "On the morrow after the Sabbath† ye shall bring the sheaf of the *first fruits of your harvest* unto the priest, and he shall wave the sheaf before the Lord." This wave offering was made at the beginning of *barley* harvest (2 Sam. xxi., 9), as the wheat becomes ripe about a fortnight later. So the festival of the beginning of harvest is blended with the feast of unleavened bread (comp. Deut. xvi., 9 and 12). The PASTORAL element also is recognised in the command, "Sanctify unto me all the first born, whatsoever openeth the womb among the children of Israel, both of men and of *beast*: it is mine." (Ex. xiii., 2). The fresh motive assigned to this sacrifice of the firstlings of the herd was the fact that when "the Lord slew all the first born in the land of Egypt, both the first born of man and the first born of beast," He spared the Israelites (Ex. xiii., 14-16).

† *i.e.*, the day following the 15th of Nisan which was kept with cessation from all work as on a sabbath. So the day of atonement is called "Sabbath" (Lev. xxiii., 32) independently of the day of the week in which it may fall.

* Strictly speaking the "Passover" is distinct from the feast of "unleavened bread," the former designating the 14th of Abib, whereas the latter begins at sunset on the 14th, which according to the Jewish mode of reckoning is the beginning of the 15th. It extends over seven days (comp. Lev. xxiii., 5, 6 Num. xxviii., 16, 17). The two feasts, however, following each other so closely are frequently treated as *one* (Deut. xvi, 1, 3).

CHAPTER II.

The Passover in the Time of Christ.—Before the time of our Lord certain significant features had been introduced into the observance of the feast, and some details of the “Egyptian” Passover were omitted. As the institution of the Lord’s Supper is so intimately connected with the contemporary mode of the Passover observance, we proceed here to describe somewhat more fully how the Jews kept it in the days of our Lord.

Preparations.—Had we been living in Jerusalem in those days, we should have noticed that the Passover was monopolizing the attention of all classes of society about four weeks before its arrival. It would be discussed in the academies, descanted upon in the synagogues, and taught the children in the schools. Housewives would be busily occupied in something approaching our spring-cleaning, and in “washings (literally “baptizings”*) of cups, and pots, and brasen vessels,” (Mk. vii., 4), in carefully cleaning and storing cereals, and in making garments for themselves and their house-

* Separate sets of kitchen and other household utensils were used generally during the Passover. If an ordinary set was to be used, it would be first well scrubbed and then literally immersed or “baptized” in boiling water. New vessels bought from Gentiles would pass through the same process, called “Hagala.”

hold † in honour of the coming feast. The Sanhedrin would send working men to examine and repair the bridges and to keep the roads in good condition for the convenience of the pilgrims.

Whitened Sepulchres.—Burials in Palestine usually took place outside the towns, either in natural caves or in rock hewn tombs. If, however, a person met with sudden death in a field, he would be buried on the very spot where he was found. About a month prior to the Passover, all such graves were whitened, so that their dazzling brightness might make them conspicuous, and so warn pilgrims from approaching them and unwittingly contracting ceremonial defilement. It was to this practice that our Lord alluded when, a few days before the Passover, He compared some of the Pharisees of His day to “whitened sepulchres” (Matt. xxiii, 27.) He hereby meant that their external sanctity, divorced from real inward holiness of life, concealed much rottenness within (comp. Acts xxiii., 3), and was to be a signpost indicating hidden corruption. We must not, however, assume that the New Testament denounced *all* the Pharisees as such (see Matt. xxiii., 2-3; John iii., 1-2; Acts v., 34, 38, 39; xxiii., 6; Phil. iii., 6). Some of them became believers (Acts xv., 5).

† In those days there were no professional dressmakers. Ladies of all rank did the tailoring for their household (see 1 Sam. ii., 19 Prov. xxxi., 22-24, Acts ix., 39).

CHAPTER III.

In Jerusalem.

Every *male** Jew had to “appear before the Lord” in Jerusalem at the three great Feasts of Passover, Pentecost, and Tabernacles (Deut. xvi., 16). Each person would generally so arrange as to reach the Holy City a few days before the Feast in order that he might purify himself from any case of ceremonial defilement (John xi., 55).

Number of Visitors.—Josephus, the Jewish historian, who was a contemporary of the Apostles, tells us that in the year 66 A.D. about 2½ million Jews were present at the Feast. Some scholars think that Josephus is exaggerating. Jerusalem, they allege, could not have accommodated such a vast number of people. Josephus’ statement is not really incredible.

We must bear in mind that the mode of life in the East vastly differs from that in the West. Every room in an Eastern house can be turned into a bedroom at night, and half a dozen men can be accommodated in one room (comp. Luke xi., 7). I am afraid, my dear reader, you are shocked at such an idea, and you will ask “*Where do they get the necessary bedsteads?*” Well, to be frank, I must admit that the ordinary people *have* no

* There were two rival Schools in the days of our Lord, the School of Hillel and the School of Shammai. The former recommended *women* also to be present at the Passover. This accounts for the presence of the Virgin at the Feast (Luke ii., 41).

bedsteads,* nor do they need them. When you read the story of the sick man to whom our Lord said "Take up thy bed and walk" (John v., 8), you must not imagine that the man had to take up a heavy *iron* bedstead, put it on his back and walk; though you may have heard some good people assert that such was the case, and that the carrying of the *heavy* burden was a proof of the infirm man's complete recovery. Nothing of the kind. The sick man had only a "pallet" or a pliable mattress (called "Krabattos" in Greek) which could be folded or rolled up and carried either on the shoulder or on the arm. The *bed* in an ordinary house consists of a mattress which can be folded, a quilt and a bolster. These are neatly folded up in the morning, put in a large covering of some fancy material, and deposited in the closet or a recess in the wall. Should the covering be embroidered or otherwise ornamented, then the folded bed is placed close to the wall and serves as a divan or couch for resting on during the day. So, what is a bed at night, is a couch in the day.†

* Only Og, King of Bashan, is mentioned as having possessed "a bedstead of iron" (Deut. iii., 11). Very wealthy people, however, had "beds of ivory" (Amos vi., 4), and couches which were most luxuriously embroidered and perfumed (Prov. vii., 16-17).

† When Haman was pleading before Queen Esther for his life, we read in the Authorized Version that Ahasuerus found him "fallen upon the *bed* where Esther was." Now we may be quite sure that Haman could not have dared to commit such an outrageous folly. In fact, he never did so. The "bed" on which he was grovelling was only a "*couch*" and so it is rendered in the Revised Version.

The poor and the ordinary travellers cannot boast of owning even a pallet, such as the sick man had. When they want to sleep, they do so in their day clothes and cover themselves with their cloak or outer garment, which in Hebrew is called "Simlah," and in Arabic "Abaa." Now, we can appreciate the humanitarian law laid down in Exodus xxii. 26-27: "If thou at all take thy neighbour's *garment* to pledge, thou shalt restore it unto him by that the sun goeth down: for that is *his only covering*, it is his garment for his skin: *wherein shall he sleep?*"

After the foregoing remarks, you will readily admit that the question of bedsteads will not stand in the way of a kind host accommodating a large number of pilgrims in his house; for each pilgrim will be sure to bring with him his "abaa," which is a good substitute for both bed and bedstead. We must not forget that the courtyards as well as the *flat* roofs of Eastern houses will also be available for sleeping purposes. Add to all this the fact that a large number of visitors would be encamping outside Jerusalem, especially in Bethphage and Bethany—two villages at the Mount of Olives (Mk. xi., 1), and ecclesiastically regarded as part of Jerusalem. As we read in the Talmud (Pes. liii) that the inhabitants of these two villages were especially famous for their hospitality to the Passover pilgrims, our thoughts go back to that holy family—Martha,

Mary, and Lazarus—who were residents in Bethany and were several times visited by our Lord (Luke x., 38-42; John xi., 1-53). Was it their hospitality to the pilgrims which brought them to the notice of our Lord? At any rate, the Talmud incidentally confirms the Gospel narrative, in that it bears witness to the generosity of the inhabitants of Bethany, and thus is in full accord with the impression that we independently form by a careful study of the New Testament.*

* See Luke x., 38-41. Martha welcomes our Lord (verse 38); she is distracted lest, without Mary's assistance, any minutia of hospitality should be left unperformed, she being the elder sister, the responsibility devolves on her (v. 40); our Lord acknowledges Martha's loving anxiety and sets her at ease (v. 41). Comp. John xii., 2 ("Martha served"). In John xii., 3, we read that Mary "took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus."

CHAPTER IV.

A Week before the Passover.

The Lamb.—The Jews would arrive at Jerusalem about a week before the Feast. They would choose a lamb on the fourteenth of the month Nisan, and take it to the officers of the Temple to be examined. If declared to be without blemish, it would be sacrificed on the fourteenth day of the month, namely, the day with the evening of which the first day of Passover begins. As Christians, we cannot but see in this a foreshadowing of the sacrifice of Christ. A week before the Passover our Lord went up to Jerusalem. He was brought for examination before the tribunals of Pontius Pilate and Herod, who were compelled to declare Him without any blemish. “Ye brought unto me this man as one that perverteth the people,” said Pilate, “and behold, I, having examined Him before you, *found no fault* in this Man touching those things whereof ye accuse Him : no, *nor yet Herod*: for he sent Him back unto us; and behold, *nothing worthy of death hath been done by Him*” (Lk. xxiii., 14, 15). So, after this public declaration by the chief officers of the nation to His innocence, the Lamb of God was delivered up to be crucified, and He shed His atoning blood on the very day that the Passover lamb was to be offered. Can we not see now the reason why

St. Paul designates Christ as "our Passover" (1 Cor. v., 7)?

Here I may make a slight digression in order to describe **how time is reckoned in the East.**

In England we reckon from midnight to midnight, and we consider the night as part of the *preceding* day. Not so in the East. Paradoxical though it may sound, it is a fact that the eastern day begins in the evening (Lev. xxiii., 32), and the night is part of the day *following*. For instance, if to-day is Wednesday, to-night will be called not *Wednesday* night, but *Thursday* night, for it forms part of the morrow. We notice this on the very first page of our Bible, for in Genesis i., 5, we read, "And there was *evening* and there was morning, one day." Now, does the knowledge of this fact at all help us to understand in what way Christ's stay in the grave can be regarded as "three days and three nights" (Mt. xii., 40)? Yes, it does. The Lord was crucified on Friday, and He rose on Sunday morning. The three days are reckoned thus:—

1st day : From the hour of the crucifixion till sunset on Friday, being *part* of a day is regarded as one day, just as *part* of a year in the books of the Kings is regarded as one year.

2nd day : From sunset on Friday to sunset on Saturday.

3rd day : From sunset on Saturday till Sunday morning (part of a day and regarded as one day).

What about the "three nights"? The Lord was in the grave *two* whole nights. That St. Matthew knew that the Lord was crucified on Friday ("the Preparation") and rose on Sunday morning, is evident from xxvii. 62, and xxviii. 1, and from other passages. Consequently, he must have been aware that there were only *two* nights in the whole period of the Lord's sojourn in the grave. Why then does he retain the wording "three days and *three nights*," which to the *Western* mind appears inexact? For the good reason, we reply, that he did not choose his phraseology for the over-punctilious Western critics, but for the *Eastern Jews* who would appreciate a pictorial language, and to whom the apostle's wording would suggest no difficulty at all. By the expression "three days and three nights," they would understand "three days or parts of three days, with the intervening nights" as distinct from three days *without* the nights. Should anyone feel any hesitancy in accepting this explanation, we would direct him to an early attempt at solution made in the *Syriac Didascalia** (edition Lagarde, page 88) which takes the three hours of *darkness* (Matt. xxvii 45) on the Crucifixion day as equivalent to an additional night.†

The Purging of Leaven.—On the night preceding the Passover night, an especial ceremony called "bedigath chametz" (searching for leaven) and based on Zephaniah i. 12, would take place in every Jewish house. The head

* See the International Crit. Commentary on St. Matthew by W. C. Allen, page 139 (note).

† See note on page 19.

of the family, taking a light in one hand and a pair of tongs in another, would search all the nooks and corners of the house and gather in one place every particle of leaven and put them in a safe place. On the morrow (Nisan 14th), some time in the forenoon, and so *before* the sacrifice of the Paschal lamb, he would reverently burn or purge them from his house, making the following declaration :—

“All leaven which perchance remains in my domain, and which has escaped my observation shall be destroyed and belike unto the dust of the earth ” This ordinance is called “Bi-oor chametz ” *i.e.*, “the purging of leaven,” and is alluded to by St. Paul in his first Epistle to the Corinthians, which he wrote a short time before the Passover (xvi., 8). He takes an illustration from this Jewish ceremony and says “*Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our Passover also hath been sacrificed, even Christ,*” (v., 7-8). What he means is this : you know that by the time that the Jews had offered their Paschal lamb, no leaven would be found in their houses. Now, for us Christians, Christ is the Paschal lamb, and He *hath been sacrificed*, so there should be no “leaven ” found amongst us. By “leaven ” he means “the leaven of malice and wickedness,” (v. 8).

What hour was the Passover killed ?—According to the original injunction, the Passover was to be killed “at even,” literally, “between the two evenings,”

(Ex. xii., 6). This expression has been variously interpreted. The Pharisees (see Josephus, Bell, Jud. vi., 9, 3,) supposed that the first evening commenced when the sun began to decline, *i.e.*, about 3 p.m. The Samaritans, on the other hand, regarded it as the period between the disappearance of the sun below the horizon and the time when it is quite dark, *i.e.*, from six o'clock till about half-past seven (Kurtz). Deut. xvi., 6, "Thou shalt sacrifice *at even, at the going down of the sun,*" is in favour of the latter interpretation. See Ex. xvi., 12, 13, where "between the two evenings," and "in the evening" are used synonymously. In the days of our Lord, however, the number of Paschal lambs rose to over 250,000. Although all the twenty-four "courses" of priests were on duty, yet it would have been utterly impossible to complete the offering of this immense number of sacrifices during about $1\frac{1}{2}$ hours. So, we must assume that the killing of the lambs commenced earlier in the day, that is about 2-30 p.m. This was the accepted view in the time of our Lord.

If the 14th of Nisan fell on a Friday, the killing would take place about two hours earlier.

The Fast of the First Born.—The *first born* in the family would fast on the whole or part of the Preparation Day, in thankful remembrance that when the Lord smote the first born in Egypt all the first born in Israel were spared. Some also abstain from a *full*

meal "from about the time of **mincha* till after dark," in order that they may approach the festive meal in the evening with *full appetite* (Pesachim x., 1). The motive for this abstention was not religious, but epecurian.

* "Mincha" is the evening prayer which is read before the sun sets.

NOTE TO PAGE 16.

Some writers think that the Crucifixion took place on a *Thursday*. The "three days and three nights" will then be reckoned thus:—

1st³ day : From sunset on Thursday to sunset on Friday.

2nd day : From sunset on Friday to sunset on Saturday.

3rd day : From sunset on Saturday to Sunday morning.

CHAPTER V.

The Passover Night. †

We must assume that the paschal lamb has been killed in the Temple sometime in the afternoon of Nisan 14th. On the evening of the same day (i.e., the beginning of Nisan 15th), the Israelites, forming themselves into companies of not less than ten nor more than twenty, would eat the Passover *at home*. They would sit at table in the same jovial spirit that Christians in England sit at the Christmas table. The Jew regards the Passover as a joyous, religious feast. So, while at table, he must go through a special Service. This service is called "Haggadah," which means "showing forth," or "relating" the story of deliverance from Egypt. It is derived from the Hebrew word used in Ex. xiii. 8, "And thou shalt *show* [R.V. "tell"] thy son in that day....."

† The Synoptists (i.e. Matthew, Mark and Luke) and St. John agree that our Lord was crucified on Friday, but it is not quite clear whether that Friday was the 14th or 15th of Nisan. Reading St. John alone, one gets the impression that it was the 14th, whereas the Synoptists seem to suggest that it was the 15th of Nisan. It is quite clear that both the Synoptists and St. John are describing the *selfsame scene*. Why then this conflicting impression? Several replies have been offered by different scholars. The solution that satisfies

St. Paul applies the very same word to express one aspect of the Lord's Supper! "For as often as ye eat this bread, and drink the cup, ye *proclaim* (A.V. "do show") the Lord's death till He come" (1 Cor. xi., 26). The Holy Communion is not only a means of "the spiritual unity of all believers in Christ" (1 Cor. x., 17), but it is also a "proclamation" to ourselves and to the world at large of the redemption wrought by the Lord's death till He come. In other words, it has a *missionary* and *evidential* aspect as well.

The Large Upper Room Furnished and Ready (Mk. xiv., 15).—"On the first day of unleavened bread" * (Mk. xii., 12), the Lord sent Peter and John (Luke xxii., 8), to Jerusalem, with orders that they should follow "a man[†] bearing a pitcher of water, and prepare the Passover in the "large upper room furnished

the present writer is as follows:— St. John and the Synoptists regard the same day differently, simply because the *Jewish calendar had not yet been fixed*. Jews depended upon the appearance of the new moon to determine the first day of the month. Owing to the weather, the new moon would be seen in some parts of the country, but remain unobserved in others. From this would arise a difference in computation; the same day would be regarded by one man as the 14th, by another man as the 15th day of the month. We actually read in the Talmud of a certain Rabbi Joshua calling into question the accuracy of R. Gamaliel II (80-116 A.D.) who had fixed a certain day as the first day of Tishri. I must reserve a fuller discussion of this question for a larger work than this pamphlet.

* This means the 14th of Nisan, in the last hours of which the Feast of Unleavened Bread began.

† Generally *women* carry the pitcher of water.

and ready" which the good man of the house † would show them. By the word "furnished" we must not think that the room looked anything like the drawing-rooms in England. If you will please turn to the frontispiece you will see there an illustration of an Eastern "furnished" room. There are no chairs there, none of those pretty things with which you fill up the centre of your drawing-rooms. There are soft divans or cushions, placed on the three sides of the room. The guests are keeping on their hats, but have taken off their shoes (comp. Ex. iii., 5), and are comfortably squatted on the divans. On the low table before them there are no forks, knives, or spoons. The same room is used as dining-room, drawing-room, sitting-room, study-room, and bed-room.

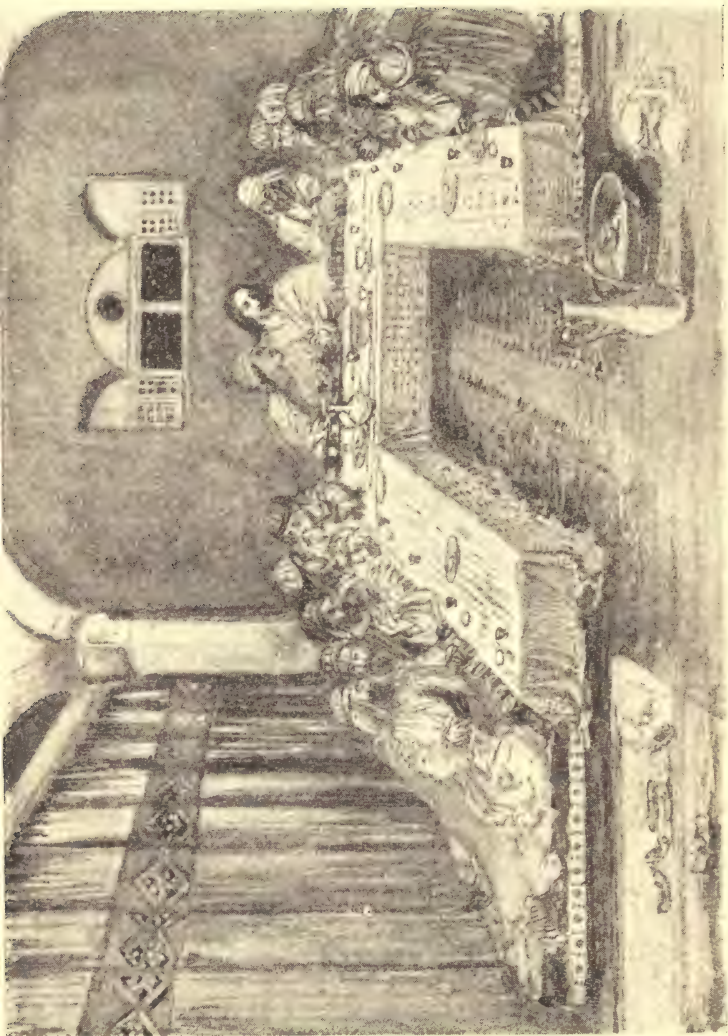
Reclining at Table.—At the first celebration, the Passover was partaken of in haste, with loins girded, with shoes on feet and staff in hand (Ex. xii., 11); but, at the time we are describing, they had discarded the travellers' garments for festive robes, and had adopted the reclining posture at table "as free men do, in memorial of their freedom." Because it is the manner of slaves to eat standing, therefore now they eat sitting and *leaning*, in order to show that they have been delivered from bondage into freedom." "No, not the poorest in

† See "The Interpreter" of April, 1907, p. 318, where the "good man of the house" is identified with St. Mark.

Israel may eat till he has sat down, *leaning*.” † It was not necessary that they should recline *the whole time* they were at table, but only while partaking of the bread and the wine. So we read that at the Last Supper, “one of the disciples, whom Jesus loved” (*i.e.* St. John) “was reclining on Jesus’ lap” (“kolpos” in Greek). It was at the Paschal Supper, and St. John had adopted the reclining attitude.

From the striking and vivid description of the beloved Apostle, who was an eye-witness, we can picture to ourselves that memorable scene in that upper room, when the Lord instituted His own Supper. In the illustration on page 24, you will see there is a rough sketch of how our Lord and the Apostles would be seated. In the centre of the couch on the top—the place of the head of the family—our Lord is sitting; on His right hand is St. John leaning on our Lord’s lap. On His left is Judas Iscariot. St Peter is sitting on another couch next to St. John.

† For these quotations I am indebted to Edersheim’s Temple p. 201.



The Last Supper.

Notes on the Illustration on page 24.

The Lord occupies the centre of the middle divan, for it is the place of the head of the family. St. John is on His *right* hand. While leaning on his *left* arm, St. John's head came to the "breast" of our Lord. This shows that he must have been sitting on the *right* of our Lord, on the seat of honour, and incidentally shows that he was "the apostle whom Jesus loved." Judas is on the *left* of our Lord. This we gather from the fact that when our Lord had foretold the treachery of one of His disciples, Judas answered and said "Is it I, Rabbi? He saith unto him, *thou hast said.*" Evidently the other apostles did not hear this reply of Christ to Judas. Had they heard it, they would not have allowed him to leave the house. So we conclude that Judas was allotted a seat close to our Lord. As St. John was on the *right* hand, Judas must have been on the *left*. This is confirmed by John xiii., 26.

St. Peter must have been sitting near enough to St. John to be able to *speak* to him, and yet at some distance so as to require beckoning. "Simon Peter therefore beckoneth to him (St. John), *and saith unto him*, tell us, who it is of whom He speaketh" (John xiii., 25). St. John, on Peter's beckoning, raises himself from the lap (Greek 'kolpos') of Jesus, and so can speak to him without being overheard. Then "he leaning back on to Jesus' breast" (Greek, 'stethos'), *i.e.*, nearer to His ear, asks in a whisper, "Lord, who is it?"—(See Meyer).

CHAPTER VI.

The Programme of the Passover=eve Service.

We take it for granted that the Passover as observed by the Eastern Jews to-day, follows substantially the programme laid down in the Talmud.

The Service begins at sunset and lasts about three hours. The Rabbinic rubric says, "The Passover is not eaten but during the night, nor yet later than the middle of the night" (Zebbach v., 2). Every Jew on this night must drink *four cups* of wine, "though he were to receive the money for it from the poor box," (Pesachim x., 1). It is asserted by some Rabbis that the four cups are the joyful reminders of the *four Hebrew words* used by God when He promised to bring the Israelites out of Egypt. The four words are found in Exodus vi., 6-7, and are as follow:—"I will bring you out," "I will rid you," "I will redeem you," "I will take you to Me." The cups are not drunk at once, but at intervals during three hours; the first as they sit at table, the

second before the meal, the third after the meal; the fourth at the conclusion of the whole service. Here we describe the service in the order observed by present day Jews.

1.—**The First Cup of Wine.**—Everyone at table is provided with a separate cup. These cups are all filled with red wine diluted with water. The head of the family takes the cup, pronounces the usual Sabbath (our Saturday) blessing* on it, and adds the following:—“Blessed art Thou O Lord, our God, King of the universe, *Who hast kept us alive, and sustained us, and permitted us to reach this season.*” Then all drink their cups at the same time. Sometimes, in the East, the celebrant *alone* fills his cup, blesses it, drinks of it, and passes it round. Then each one would pour a little into his own cup and drink. This seems to have been the usage followed by our Lord. The cup mentioned in Luke xxii. 17, refers to this first cup. The cup with which He instituted His own supper was the *third* cup, which will be explained in its order.

2.—**The First Washing of Hands.**—The celebrant *alone* washes his hands, but not ceremonially. The Rabbis recognize various modes of washing the hands. To wash the hands *ceremonially* a man must lift up a ewer with the left hand and pour down water from it

* “Blessed art Thou O Lord, our God, King of the universe, Who didst create the fruit of the vine.”

first upon the right and then upon his left hand. He must repeat this three times, forming his hand *into a closed fist* so that the water should go all over it. This is mentioned in Mark vii., 3, where we read that "The Pharisees and all the Jews except they wash their hands diligently (*"with the fist,"* R.V., margin; "oft" A.V.), they eat not." This practice originated with the *Scribes* in the



Washing before or after a Meal.

days of our Lord. It is recorded in the Talmud (Eduy. p. 6), that a certain Rabbi Eliezer ben Chanokh who violated this ordinance was actually buried in excommunication. Now we can understand the zeal of the *Scribes* (Mk. vii., 1) in finding fault with the disciples of our Lord for having violated this decree of theirs, and

that in their very presence. We need not assume that the disciples did not wash their hands *at all*. They did not wash their hands *ceremonially*, *i.e.*, “with the fist,” or up to the wrist.

3.—**Vegetables.**—A piece of parsley or lettuce is dipped into salt water and eaten as appetizer.

4.—**The Breaking of Bread.**—The bread consumed during the Feast is a dry, thin unleavened cake, which can be easily broken. On Sabbath (our Saturday) there are *two* loaves of bread on the table in memory of the *double* measure of manna that was gathered on Friday (Shab. 117b); but on Passover night there are three.

The head of the family breaks the middle loaf into two parts, and lays aside the larger part to be eaten at the end of the supper as *afikuman*, or dessert. The breaking reminds the Israelite of the “bread of affliction,” for an afflicted poor man, it is argued, would not be likely to have a *whole* loaf, but only *broken* pieces. So he takes up the broken bread and says: “*This is the bread of affliction which our forefathers ate in the land of Egypt*, whosoever is hungry, let him come and eat.” What does he mean by these words? Does he mean that the broken bread which he is holding in his hand is miraculously turned into the same bread which his ancestors centuries ago consumed in Egypt? No, he does not mean anything of the kind; he simply means “we do this *in remembrance*

of the kind of bread which our ancestors ate in Egypt." The breaking of bread implies two things: (i) A reminder of "the bread of affliction" which the Israelites ate in the Egyptian bondage. (ii) A thanksgiving for redemption from that bondage. Our Lord gave a *new* significance to both aspects of this breaking of bread. "And He took bread, and when He had given thanks, He *brake* it, and gave to them saying, this is My body which is given for you: this do in remembrance of Me," (Luke xxii, 19). In other words, He said Up to this time whenever you broke the bread, it reminded you of the "BREAD OF AFFLICTION" which your fathers ate in Egypt; but henceforth when you break the bread, let it remind you of the *breaking of My body* which is going to take place for you to-morrow on the cross. Heretofore, whenever you broke this bread, you THANKED God for your redemption from the Egyptian bondage; henceforth, when you "perform this action," thank God for your redemption from a greater bondage, the bondage of sin; "This do," no more in remembrance of Egypt, but "in remembrance of *Me*."

5.—"Relating" or "Proclaiming" the Story of the Deliverance, and the Drinking of the Second Cup.—In accordance with Exod. xiii., 8, the Jewish father has to tell his son the importance of the feast. So, the table is covered at this junction in order to excite the curiosity of the children, the youngest of whom

would put the following question to the father, "Why is this night distinguished from all other nights?" The father then relates the whole national history, dwelling especially on the story of the deliverance from Egypt. This is followed by the recital of the *first* part of the Hallel (Pss. cxiii., cxiv.).

The farewell discourses of our Lord, related in John xiv.-xvii., take the place of this "relating." They must, however, have been delivered somewhat *later on*, *after* the departure of Judas. In like manner, the new *significance* of the "breaking of bread" must have been delayed until this uncongenial element had been eliminated.

The *Second Cup* (called the "cup of Haggadah or Proclaiming") is drunk. Here ends the first part of the Service.

6.—**Second Washing of Hands.**—*All* wash their hands before meals as it is usual in the East. It was probably at this time that our Lord washed the feet of the disciples.

7.—**Grace before Meal** is said and small pieces of the Passover cake are distributed and eaten.

8.—**The "Bitter Herb," and the "Sop" (called Charoseth).** Some endive or horseradish, or some other bitter herb is partaken of in memory of the bitterness and persecution which the Israelites endured in Egypt. The "bitter herb" is placed between pieces of the broken cake and "dipped" into the "charoseth" and eaten.

(a).—**The Charoseth** is composed of figs, nuts, dates, pomegranates, apples, almonds, cinnamon, and ginger. When all these are mixed up, a sauce of clayish appearance is the result. It is to remind the guests of the clay with which their ancestors had to make the bricks in Egypt. The crushed cinnamon *bark* or tube is to represent the straw which they had to mix with the clay in Egypt. The “sop” which our Lord gave to Judas most probably was the “Charoseth.”

(b). **The Significance of the “Sop.”**—In answer to St. John’s enquiry as to who was to be the betrayer the Lord answered “He it is, for whom *I* [emphatic] shall dip the sop,* and give it him. So when He had dipped the sop, He taketh and giveth it to Judas,” (John xiii., 26). The dish containing ‘charoseth’ goes round, and each guest dips his own morsel into it and eats; but on this night, it was *Christ* who dipped the morsel and gave it to Judas. What did He mean by it? To an Eastern it would have a most solemn significance, for eating bread with a man means entering into the most sacred and indissoluble bond of friendship with him. The Psalmist could not have depicted a more monstrous treachery than the one which he depicts in the words of Psalm xli., 9:—“Yea mine own

* Greek “psomion” “a little piece broken off,” probably refers to the broken piece of the Passover cake which, with bitter herb, is “dipped” into the Charoseth.

familiar friend, in whom I trusted, *which did eat of my bread*, hath lifted up his heel against me." When our Lord gave the sop to Judas, He meant this:—I know you are going to betray me, but even now my heart yearns for your salvation ; I give you another opportunity to repent ; I enter into the covenant of bread with you ; this sop is another mark of My good-will towards you. We read in verse 30 that Judas, "having received † the sop, went out straightway, and it was night." So, the Lord is left undisturbed to institute His own Supper for which He has been longing (Lk. xxii., 15). He turns "the Lord's Passover" into "the Lord's Supper."

9.—**The Evening Meal.**—The real meal now begins. Every one is by duty bound to have a good hearty supper. Then they wash their hands for a third time.

10.—**The Afikuman.**—After the meal, the "Afikuman" *i.e.* the part of the cake which was laid aside (p. 29), is brought out and eaten. Probably it was at this junction that our Lord instituted the Lord's Supper. He had intentionally delayed it until the departure of Judas.

† Literally, "having taken," which implies that Judas understood what Christ meant when He offered him the sop. Judas "took" from His hand, as if to say, "yes, I take it from Thy hand and enter into the covenant of bread with Thee." Yet, in spite of this, he went and betrayed his Lord, and thus showed that he must have been under the influence of Satan, otherwise, he would have never betrayed his Lord after this solemn covenant (see Jn. xiii., 27).

11.—**The Cup of Blessing.**—This is the *third* cup and is called “the cup of blessing,” because the blessing or “the grace after meal” is pronounced upon it. It was certainly this cup which our Lord blessed, saying “this cup is the new covenant in my blood, even that which is poured out for you” (Luke xxii., 20). This cup comes “after supper,” *i.e.* after the evening meal just as we read in Luke xxii., 20. “The cup of blessing” is also the name which St. Paul gives to the cup in the Holy Communion (1 Cor. x., 16), thus connecting the Christian Sacramental cup with the *third* cup of the Jewish Passover Service.

12.—**The Hallel.**—The cup is filled a *fourth* time. The *second* part of the Hallel consisting of Psalms cxv. to cxviii., and the “Great Hallel” (Ps. cxxxvi) is recited. The cup is then blessed and drunk. This is the concluding cup. At the Last Supper, St. Matthew tells us, “when they had sung a *hymn*, they went out” (xxvi., 30). The “hymn” probably was the Hallel Psalms.

13.—**Conclusion.**—A prayer is offered that God may accept the Service just rendered. Modern Jews conclude the Passover Service by singing several hymns which, however, do not go back to the days of our Lord.

The Arm.—Since the destruction of the Temple (70, A.D.), the Jews have no sacrifices. They place, however, a half-burnt shank-bone or “arm” of a lamb on their table as a symbol of the paschal lamb. The

reason for the choice of this particular bone is to be found in Exodus vi., 6 (" stretched out arm ").

The Egg.—Since the destruction of the Temple the Jews have been in the habit of placing an egg on their Passover tables, according to the Western Jews, as a reminder of the "Chagiga" or additional festive offering. The Eastern Jews, however, regard the egg as a symbol of mourning.* It is to remind them that although they are rejoicing they must not forget that as a nation they are really in mourning, because their Temple is destroyed and their Holy City is trodden down by the Gentiles.

Elijah's Chair.—The Jews believe that when the Messiah comes, he will manifest Himself to his nation during the Feast of Passover. He will be, however, preceded by Elijah, his forerunner. So the modern Jews place a vacant chair at the table with a glass of wine before it, and actually go and fling their doors open to let Elijah come in and bring them the glad tidings that the Messiah has come.

This is so pathetic. We, Christians, *know* that their Messiah has come, that the Lord Jesus is their Messiah. Shall we not go and in a loving Christian way tell them of Him who is

"A light to lighten the Gentiles,
And the *glory of thy people Israel*"?

* In the East, mourning is accompanied by refusal to partake of meals (II Sam. xii., 16-17). Friends and neighbours bring the mourners some nourishment and try to persuade them to eat it (II Sam. iii., 35; Jer. xvi., 7; Hos. ix., 4). The nourishment which they can most conveniently bring is an egg. Hence the egg has come to be regarded as mourners' food.



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